

68 | *The Journal of Inductive Biblical Studies* 3/1:68-77 (Winter 2016)

## *Chapter VII Psychological Elements in St. Paul's Appeal (Continued)*

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### **The Feelings and Will**

"An idea only acts if it is felt," says Ribot.<sup>1</sup> Before studying St. Paul's appeal to the will, therefore, let us first study his appeal to the feelings. If we would know how he set streams of worthy acts flowing from the lives of his pupils, let us first study how he touched their springs of feeling. DuBois<sup>2</sup> says, "It was not the intellectual convictions alone of Paul, ... Pestalozzi, ... Froebel, that wrought such reformations, but rather their ardor, their zeal, their courage, sympathy; their hates and loves, their hopes and fears,—in short, those stirrings of the soul which stand immediately behind the will as goads and credentials to action."

Two characteristics distinguish St. Paul as a leader of the emotional type: his intensity of feeling, and his personal sympathy. He had an emotional endowment which was contagious. His feelings aroused and stirred the feelings of others, and made his appeals effective. How then did he shape these appeals?

His intensity of feeling—his ardor, zeal, courage; his personal sympathy, found expression in a suggestive variety of ways:

#### **HIS APPEAL.**

#### **THE RESPONSE.**

(Suggested by the context [108] or atmosphere of passage; include sometimes an element of will.)

##### **1. Fervid Climaxes:**

Rom. 8:35-39.

II Cor. 6:4-10.

Rom. 12:9-21.

Confidence.

Enthusiasm.

Affection, cheerfulness, generosity.

1. Ribot, *The Psychology of the Emotions*, 19.

2. DuBois, *The Natural Way*, 73.

2. Vivid Descriptions:

Acts 20:18-38.	Endearment ("wept sore...kissed him").
I Cor. 4:11-13.	Sympathy.
I Cor. 9:19-22.	Sympathy.
I Cor. 11:23-38.	Sympathy. } "to feel with."
Phil. 4:1-13.	Contentment.
I Thess. 2:2.	Sympathy.
I Thess. 2:9-12.	Affection.
I Thess. 2:17-20.	Longing.
I Thess. 3:1-10.	Comfort.
I Thess. 4:13-18.	Comfort.
II Tim. 1:3-5.	Trust.
II Tim. 3:10-11.	Trust.

3. Pointed Questions:

Acts 26:27.	Desire.
I Cor. 6:1-5; 11:22.	Shame.
I Cor. 6:3.	Wonder.
I Cor. 6:15.	Reverence.
I Cor. 14:26.	Edification.
I Cor. 9:1-8.	Indignation.
II Cor. 11:22, 23.	Sympathy.
II Cor. 11:29.	Confidence.
Gal. 3:1-5.	Trust.
II Thess. 2:5.	Trust.
[109]	

4. Grave Warnings:

I Cor. 10:12, 13.	Dependence.
I Cor. 15:34.	Shame.
I Cor. 16:22.	Love.
Phil. 3:2.	Confidence.

5. Sympathetic Expressions:

II Cor. 2:4.	Affection.
II Cor. 1:3-6.	Comfort.
II Cor. 1:7.	Hopefulness.
II Cor. 2:3.	Joyfulness.
II Cor. 5:1-4.	Expectancy.
II Cor. 7:2, 3.	Cordiality.
Col. 2:2.	Comfort.

Phil. 2:28.	Joy.
II Cor. 3:12.	Hopefulness.
II Thess. 2:16.	Comfort.

His appeal is also seen in his use of:

6. Endearing appellatives:

Brethren.	Rom. 1:13; 7:1. I Cor. 1:10; 14:20, 26. II Cor. 13:11. Gal. 3:15; 4:12, 28, 31; 6:18. Phil. 1:12; 3:17; 4:1, 8. I Thess. 4:1; 5:12; II Thess. 3:1, etc.
My beloved.	Phil. 2:12.
Luke the beloved physician.	Col. 4:14.
Epaphras our beloved fellow-servant.	Col. 1:7.
Epaphroditus, my brother, and fellow-worker and fellow-solder.	Phil. 2:25.

[110]

7. Ardent Exclamations.

O man of God.	I Tim. 6:11.
O Timothy.	I Tim. 6:20.
See also Rom. 11:33.	

8. Affectionate Utterances.

"Finally, my brethren, rejoice in the Lord." Phil 3:1.  
 "My brethren, my beloved and longed for, my joy and crown." Phil. 4:1.  
 "To you that are afflicted, rest with us." II Thess. 1:7.  
 "For neither at any time were we found using words of flattery, as ye know, nor a cloak of covetousness . . . but were gentle in the midst of you, as when a nurse cherisheth her children: even so being affectionately desirous of you, we were well pleased to impart unto you not the gospel of God only, but also our own souls, because ye were become very dear to us." I Thess. 2:5-8.  
 "For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother." Philemon 7.  
 "Remember my bonds." Col. 4:18.

9. Worshipful Thanksgivings, which breathe love, joy, assurance. See salutations of all his epistles.
10. Reverent Benedictions, breathing grace, peace, restfulness. Note the strange mingling of feelings at close of I Cor. 16:21-24. See Ephesians 3:20, 21, and close of all epistles.
11. Triumphant testimony to great truths, breathing confidence, trust, assurance, hope, and [111] peace. II Cor. 9:8; 12:9; II Tim. 1:12; II Tim. 4:6-8.
12. Prayerful confidences of fellowship: as in Phil. 1:3-11; 3:1; 4:4; Eph. 4:14-19.
13. Paul sang and urged others to sing. Acts 16:25; Eph. 5:19; Col. 3:16.
14. He sought for proper social expression of the emotions: Eph. 4:31, 32; Col. 3:8; Eph. 4:25; 6:23; I Thess. 5:13. These might be summarized as negative and positive: Negative: bitterness, wrath, anger, clamor, railing, malice, etc. Positive: kindness, tenderness, mercy, pity, generosity (Phil. 4:14-18; Rom. 15:25-28), good cheer (Acts 27:22, 36).
15. Paul received some responses from the feelings of others which he did not seek and which were undesirable:
 

Envy.	Acts 14:2, 4, 5, 19.
Jealousy.	Acts 13:45; 17:5, 13.
Hate.	Acts 9:29; 13:50; 21:27, 28; 22:22, 23.
Mocking.	Acts 17:32; 18:6.
16. In the teaching situations described in the Acts we find mingled expressions of feeling on the part of Paul, and a great variety of emotional responses on the part of the people. Some of these might be listed as follows:

**APPEAL.**

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| "Proclaimed Jesus." | Acts 9:20, 22.      |
| "Preaching boldly." | Acts 9:28-30.       |
| "Urged."            | Acts 13:43 ff.      |
| "Spake out boldly." | Acts 13:46, 48, 52. |

**RESPONSE.**

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| Wonder and amazement. |
| Hate.                 |
| Wonder.               |
| Gladness.             |

[112]

"So spake."	Acts 14:1.	Belief.
"Said with loud voice."	Acts 14:10.	Surprise.
"Rent their garments."	Acts 14:14-18.	Scarce restrained the multitudes from sacrifice.
"Sat down and spake."	Acts 16:13-15.	Belief, hospitality. (Conversation.)
"Reasoned in market-place."	Acts 17:17, 20.	Wonder.
"Spake boldly."	Acts 19:8-10.	"Hardened and disobedient."
"Cried out."	Acts 23:6.	"A great clamor, a great dissension."
"Cheerfully make defense."	Acts 24:10.	Acquiescence.
"Reasoned righteousness, self- control, and judgment to come."	Acts 24:24, 25	"Terrified."
"I think myself happy to make defense."	Acts 26:2.	Acquiescence.
Self-control.	Acts 28:1-6.	Wonder.
Four times we find Paul in tears.	Acts 20:19, 31; I Cor. 2:4; Phil. 3:18.	Endearment.

To summarize, we have found that St. Paul appealed to the feelings of others by projecting his own. He did this both in words and actions. In his words he expressed himself to suit the occasion either fervently, vividly, directly, soberly, gently, sympathetically, intimately, affectionately, ardently, joyously, reverently, enthusiastically, or concernedly, and once censoriously (Acts 23:3). His words were accompanied at times by smiles or tears, strength or weakness, prayer or song, courage or [113] self-control, loud cries or quiet conversations, urgent restraints or welcoming gestures, impassioned eloquence or reasoned persuasion.

The feelings aroused by St. Paul in others were various and led to a variety of actions. Some of these feelings are very complex, others less so: LOVE, JOY, SYMPATHY, THANKFULNESS, CONTENTMENT, LONGING, COMFORT, TRUST, WONDER, REVERENCE, CONFIDENCE, GENEROSITY, HOPEFULNESS, CHEER. On certain occasions he purposefully aroused SHAME, INDIGNATION, FEAR, SURPRISE, DISSENSION, ACQUIESCENCE. He sought to secure an absence of BITTERNESS, WRATH, ANGER, CLAMOR, RAILING, and MALICE. He received some responses from the feelings of others which he did not seek and which were undesirable: ENVY, JEALOUSY, HATE, MOCKING.

I Thess. 5:16-21.

Joy, prayer, thanksgiving.

St. Paul not only instructed the intellects and touched the feelings of those he taught, but he also moved their wills.

1. After examining responses from his appeals to the feelings, one can say in the first place that he educated the will through the feelings. His ideas found expression because they were felt as well as sensed.

How else did he move the will?

2. He appealed to the instinct of *imitation*.

(1) The *reason* he could appeal to imitation effectually was because he was a teacher who embodied what he taught. He could well say, "Brethren, be ye imitators together of me, and mark them that so walk even as ye have us for an ensample. For many walk," etc.<sup>3</sup> There were other teachers (so-called) whose example was not according to the truth. Neither their lives nor their teachings were worthy of imitation. "This appeal," as Moule says,<sup>4</sup> "was prompted not by egotism or self-confidence, but by [114] single-hearted certainty about his message and his purpose." A sufficient reason indeed, illuminated still further by his injunction: "The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you."<sup>5</sup>

(2) The *object* of imitation, the supreme example, was really not himself, but Another, whom he followed: "Be ye imitators of me, as I also am of Christ."<sup>6</sup> As Calvin says, "He did not prescribe to others what he had not first observed."<sup>7</sup> This is a significant pedagogical principle, as Samuel Johnson<sup>8</sup> has well observed, "Example is always more

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3. Phil. 3:17. See also I Cor. 4:16.

4. Moule, *Philippian Studies*, 201.

5. Phil. 4:9.

6. I Cor. 11:1.

7. Calvin's *Commentary*, I Cor. 11:1.

8. Johnson, *Rasselas*, Chapter XXII.

efficacious than precept.” Or as Edmund Burke<sup>9</sup> declared, “Example is the school of mankind, and they will learn at no other.”

- (3) The *manner* of appealing to imitation suggests another important principle of Paul’s pedagogy: “Be ye kind one to another, tender-hearted, forgiving each other, *even as God* also in Christ forgave you. Be ye *therefore* imitators of God, as beloved children; and walk in love, *even as Christ* also loved you, and gave himself up for us, an offering and a sacrifice to God, for an odor of a sweet smell.”<sup>10</sup> Paul sought to secure right social relations on the basis of imitation: kindness, tender-heartedness, forgiveness, love, God in Christ the supreme example. John Ruskin stated this significant principle as follows: “The reason that preaching (and may we not also say teaching) is commonly so ineffective, is because it calls on men oftener to work for God, than to behold God working for men.” It is a characteristic pedagogical feature of each of St. Paul’s Epistles that the practical, hortatory sections [115] are at the close. And it is still a further feature that all his Epistles begin with reverent, uplifting instruction about God. For instance:

Romans: “...the Gospel of God which...concerning his Son  
*who... who...*”

I Corinthians: “I thank my God always concerning you, for  
the grace of God *which* was given you in  
Christ Jesus...that in everything ye are  
enriched in Him...Jesus Christ *who*,” etc.

II Corinthians: “Blessed be the God and Father of our Lord  
Jesus Christ, the Father of all mercies and  
God of comfort; *who*,” etc.

Galatians: “God the Father, *who*...Jesus Christ, *who* ...” etc.

Ephesians: “Blessed be the God and Father of our Lord Jesus  
Christ, *who* ...” etc.

Philippians: “I thank my God upon all my remembrance of  
you...being confident of this very thing, that he  
*who* ...” etc.

The order of Paul’s appeal to the will on the basis of imitation therefore is: first behold, then act; first observe, then do; first believe, then work.

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9. Burke, *Letter I, On a Regicide Peace*, Vol. V, p. 311.

10. Ephesians 4:32—5:1, 2.

This is an important principle for all who would re-teach the teaching of St. Paul.

(4) The *result* of his appeal to this instinct is significant: "And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit; so that ye became an ensample to all that believe in Macedonia and in Achaia."<sup>11</sup> "Even as ye know what manner of men we showed ourselves toward you for your sake... Ye are witnesses, and God also, how holily and righteously and unblameably we behaved ourselves toward you that believe."<sup>12</sup> "For ye yourselves know how ye ought to imitate us, for we behaved not ourselves disorderly among you, neither did we eat bread for [116] nought at any man's hand, but in labor and travail, working night and day that we might not be a burden to any of you; not because we have not the right, but to make ourselves and ensample unto you, that ye should imitate us."<sup>13</sup> The two Epistles to the Thessalonians are especially interesting because they mark an attainment and a lapse. In the first case their attainment had been realized on the basis of imitation; the lapse had come because in Paul's absence they had forgotten his example and were "looking for the Lord" rather than applying themselves to His work. To awaken them from their lapse St. Paul again appeals to them on the basis of imitation, and admonishes them "not to be weary in well-doing."<sup>14</sup>

3. Paul reinforced his appeal to the will by *suggestion*. This is natural indeed, for as Professor Horne<sup>15</sup> says, "Imitation and suggestion shade imperceptibly into each other, radical distinctions between them being impossible to maintain. Suggestion has the larger connotation, imitation being due to a particular kind of suggestive influence, *viz.*: 'suggestibility to models, and copies of all sorts.'"<sup>16</sup>

St. Paul's suggestions were both direct and indirect. The hortatory sections in his Epistles fairly bristle with suggestive elements.

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11. I Thess. 1:6, 7.

12. I Thess. 1:5; 2:10.

13. II Thess. 3:9.

14. II Thess. 3:13.

15. Horne, *Psychological Principles of Education*, 278.

16. Quoting Baldwin, *Dictionary of Philosophy and Psychology*, article "Suggestion."



(1) Under the urge of what he felt to be a divinely appointed commission he frequently used the word **παραγγέλλω**, [a word occurring in Greek Literature from Æschylus, fifth century, and Herodotus, fifth century (B.C.) down, “which means to transmit a message along from one to another, to declare or announce, therefore to command, order, charge” (Thayer).] to give directions concerning [117] marriage,<sup>17</sup> fidelity to duty,<sup>18</sup> disorderly conduct,<sup>19</sup> physical labor as a means of support (as well as a means of grace!),<sup>20</sup> or on the other hand trust in the uncertainty of riches,<sup>21</sup> sound doctrine,<sup>22</sup> and becoming conduct in worship, especially at the Lord’s Supper.<sup>23</sup> Each one of these directions, which are of moral significance, are best understood in the light of the circumstances and of the kind of people with whom he was dealing.

(2) His teachings are suggestive also indirectly. What standards of conduct he held before his pupils! It is especially noteworthy that these suggestions are predominantly *positive*. They were the web and woof of his daily experience, they were expressed further in the content of his teachings. Summarizing what we have already found concerning his aims (Chapter IV) we have such qualities:

(a) Of Character, as: LOVE, TRUTHFULNESS, KINDNESS, HOSPITALITY, TEMPERANCE, INDUSTRY, PRUDENCE, PATIENCE, OBEDIENCE, CHRISTLIKENESS, FORBEARANCE, SYMPATHY, DILIGENCE, THRIFT, MEEKNESS, LOYALTY, PERSEVERANCE, MERCY, FORGIVING SPIRIT, HOPEFULNESS, JOYFULNESS, THANKFULNESS, HUMILITY, HONESTY, SPIRITUALITY, PRAYERFULNESS, RESPECT, PEACEABLENESS, SELF-CONTROL.

(b) Of Social Relationships, as: GOOD CITIZENSHIP, SOUND BUSINESS, GOOD ETHICS, RESPECT FOR RIGHTS OF OTHERS, NEIGHBORLINESS, THOUGHTFULNESS, PARTISANSHIP, NO CLASS RIVALRY, GOOD COMPANY . . .

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17. I Cor. 7:10.

18. I Thess. 4:11.

19. II Thess. 3:6.

20. II Thess. 3:4, 10, 11, 12.

21. I Tim. 6:17.

22. I Tim. 1:3.

23. I Cor. 11:17 ff.

- (3) He used the suggestive “ought” by way of securing good personal<sup>24</sup> domestic,<sup>25</sup> and social<sup>26</sup> conduct, and pricked the conscience with characterizations of Christ: “Even as...so also.”<sup>27</sup> In the light of His radiance who can stand? One of his [118] most vivid and outstanding characterizations of Christ comes right in the midst of a very practical series of exhortations,<sup>28</sup> in which he is seeking to secure unity, self-denial, and brotherliness: “Not looking each of you to his own things, but each of you also to the things of others. Have this mind in you,” continues he, “which was also in Christ Jesus: *who*,” etc. Here follows one of his outstanding Christological passages, which pricks the conscience, and turns one from thoughts of himself to thoughts of his Creator, and from the Creator to others. Here again those of us who endeavor to re-teach the teachings of St. Paul may well stop and reflect both upon the teacher and his teaching.
- (4) But having pricked the conscience, St. Paul did not stop there. He suggested a dynamic which was sufficient to bring about definiteness and stability of purpose in living: “So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, *work out* your own salvation with fear and trembling; for it is God who *worketh in* you both to will and to work, for his good pleasure.”<sup>29</sup> Paul’s suggestion is “Work out what God has worked in!” Here is dedicated self-activity! And here is self-determination in its highest potency, as Miss Blow<sup>30</sup> says: “Moral life begins when conscious motives take the place of blind impulsion. Where these are lacking there is self-determination in the forms of impulse and desire. Where they are present there is self-determination in its highest potency as free-will.”

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24. I Cor. 11:7, 10; II Cor. 12:11.

25. II Cor. 12:14.

26. Rom. 15:1.

27. See such passages as Eph. 4:32—5:1, 2, already referred to.

28. Phil. 2:1-11.

29. Phil. 2:12, 13.

30. Miss Blow, *Letters to a Mother*.